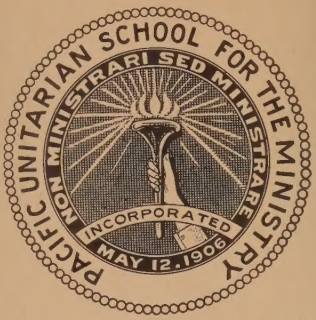
HOW TO GET ACQUAINTED WITH GOD

BY

THEODORE F. SEWARD



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THE GIFT OF
REVEREND
WILLIAM CHANNING GANNETT
OF ROCHESTER, N. Y.

How to Get Acquainted with God

THE MEANING OF THE CHRISTIAN SCIENCE MOVEMENT

BY

THEODORE F. SEWARD

Author of "Spiritual Knowing," "Don't Worry," "The School of Life," "Heaven Every Day," etc.

* * *

"Acquaint now thyself with Him and be at peace: thereby good shall come unto thee."—JOB xxii. 21.

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DEDICATION

This treatise is dedicated to the great company of earnest people, in and out of the churches, who are detached from their former ways of thinking, and are wandering, in thought, like sheep without a shepherd. The religious views of their fathers fail to satisfy them, and they seem to be left without a compass in a trackless spiritual wilderness. Many of them have given up the problem as hopeless. Let them take courage. There is a solution which is clear and certain, and for those who find the clue there is a reward that will far exceed their fondest hopes. It is a reward of dominion.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne."

—Revelation iii. 21.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly." —1 Cor. xv. 49.

"The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 2.

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PREFACE

IN consideration of the views concerning Christian Science which are contained in this treatise, the fact should be stated that it is entirely an expression of individual opinion. It is written from the standpoint of evolution by a member of the Episcopal Church, and presents the conclusions of one who has for fifty years striven earnestly to find the highest spiritual truth, and who now believes that it is to be discerned in the spiritual understanding of the teachings of Jesus the Christ.

THEODORE F. SEWARD.

NEW YORK CITY, November, 1901.

INTRODUCTION

ALL things in the universe are expressions of, or are in some way related to, the following Trinity of Ultimates:

1. An ultimate and universal Fact.

2. An ultimate and universal Principle.

3. An ultimate and universal Process.

The universal Fact is God, the infinite, ever-present, and omnipotent Creator and Father.

The universal Principle is **Love.**

The universal Process is Spiritual Knowing, or knowing all things spiritually and not materially.

"Canst thou by searching find out God?" says the most ancient of

poets. By the testimony of the senses and the logic of the intellect, no. Swedenborg says that a man's head may be in heaven while his heart is in hell. That is to say, he may be able to recognize all heavenly truths intellectually, while his heart is devoid of the Love Principle, and he therefore has no acquaintance with God.

"This is Eternal Life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (sent to be a revelation of God's love, which is Eternal Life).

The term "Christian Science" is received with a feeling of prejudice, as every new idea has been since the world began. But it simply describes the process which belongs to the new spiritual stage of evolution. All people who are trying to think and live in the light of spiritual laws instead of in the darkness of mate-

rial ideas are unconsciously working out the problem of Christian Science in their own experience. It is a process of getting acquainted with God.

If any of the views expressed in this treatise appear extreme to the reader, I ask him to endeavor to define in his own thought the logical outcome of the evolutionary process. Can it be anything less than the absolutely spiritual?

HOW TO GET ACQUAINTED WITH GOD

Chapter I

WIRELESS TELEGRAPHY

"EARTH is a parable of heaven," says a modern spiritual expositor. This indicates the correlation that exists between man's material condition and his spiritual condition. Before he gained a mastery of the trackless ocean through the discovery of the compass, his mental limitation corresponded to the restrictions of his physical environment. As his voyages upon the sea were held to narrow bounds, so was he limited in his range of thought.

Wireless telegraphy in the material realm to-day is a symbol of the new order of life upon which the race is entering. All that is needed is to find the synchronism between the source of electrical vibration and the receiver, and the message is secured. And this analog affords a clue to the universal unrest of mankind at the present time. People are beginning to believe that their synchronism with the Supreme Dynamo—in other words, their at-one-ment with the eternal Creator and Father—is a question of individual experience, and is independent of church, creed, or ritual. This is their growing conviction. They are determined to find God, and they will not accept any phase or form of ecclesiasticism as a substitute. They are engaged in a process of independent investigation, and are in a mood to discard all propositions

which do not accord with the scientific principles that are now recognized to be a universal basis of truth. "Christianity is being reduced to its least common denominator, a living Christ. The Church is finding it harder and harder to think of itself as a great-great-grandchild. It is coming to believe in its present experiences, and to write its own creeds for to-day, and not for to-morrow. Since God *is*, the Church and the world will not necessarily fall to pieces if they let go their props and scaffoldings. . . . A living God is efficient and sufficient."*

The first formal act of rebellion on the part of the people is their rejection of the idea that inspiration ceased nineteen centuries ago. They believe it to be perpetual, and in

*Dr. I. K. Funk, in Introduction to "Tarry Thou Till I Come," by George Croly.

confirmation of this belief they love to read such histories as that of Cædmon, the first Anglo-Saxon religious writer. It was so clear a case of inspiration and illumination that it is herewith briefly recounted.

Cædmon lived in the seventh century. He was an ignorant cowherd in the service of the monastery at Whitby, England. He was not only more ignorant than the other servants, but he was devoid of all musical perception. When the others were singing for amusement in the servants' hall, he would leave the room in shame because he could take no part in it. One night while sleeping as usual in the stable loft, a beautiful being appeared to him in a dream and commanded him to sing. Cædmon pleaded his ignorance and inability, but the mysterious visitor would take no refusal,

and announced that he had been selected, and would be inspired, to sing the glories of creation in a sublime hymn. Suddenly an impulse seized him, and he began an improvisation in music and verse. He recalled the words after he awoke, and recited them to the pious abbess, Hilda, and the monks. They recognized his wonderful gift and began at once to educate him. His inspiration continued, and he wrote in poetic form a large part of Bible history, which the people everywhere committed to memory and sang. They thus became more familiar with the Scriptures than would have been possible without the attractive form in which he reproduced the sacred writings.

It is needless to cite further cases of inspiration during the succeeding centuries. Coming down to our own time, Tennyson insisted that he was

aided by inspirational power and an inner light.

Whittier says of poets that

> "Very near about them lies
> The realm of spirit mysteries."

Commenting upon these lines, an appreciative critic says: "To Whittier's eyes our rugged New England was a Holy Land, the white hills were authentic Sinais and Olivets, and the Merrimac a river of God whose wavelets were set to the measure of a ceaseless psalm. Witness these words:

> "'Is not heaven glassed in Merrimac?
> What more can Jordan render back?'"

And what less than the truest inspiration could have enabled Emerson to discern in advance the profoundest truths and principles of this new spiritual age, and to express them in language which bewildered his contemporaries, while to the

more advanced thought of to-day it appears simple and lucid?

And now the hour has arrived when every earnest man and woman begins to claim the privileges and powers of a Cædmon and an Emerson—a capacity to receive messages from the realm of the unseen. We are beginning to believe that it is possible for each of us to have a private spiritual telephone, communicating with the unseen world. But in order to understand this belief, and to give a reason for the newborn hope, we are obliged to reconsider our origin and ask the sphinx-like question, What are we?

Chapter II

WHAT ARE WE?

THIS question, for which the present generation imperatively demands an answer, did not disturb our forefathers, nor even enter their minds. Philosophers had their theories and dreams, but the average thought of Christendom was satisfied with the vague impression that we are bodies with souls or spirits somewhere inside of us. The body came first in the order of thinking. The spirit was a kind of second proposition which must be accounted for in some way. Knowledge of the body, that is to say, of the material, was supposed to be definite and certain, while knowledge of Spirit and its

laws belonged in the realm of hypothesis. Much might be imagined or guessed concerning Spirit, but certainty of knowledge regarding it was not to be expected.

This trend of popular thought has been completely reversed in a single generation. Body, the king, has been dethroned, and Spirit, the royal queen, has usurped his place, and now wields the scepter.

This verdict was reached by the people before it began to have much influence upon the thought of scientific minds. Philosophers arrived at the stage of monism, or one-ism, as a preliminary or preparatory step. They decided that dualism affords no basis for philosophic and consistent thinking. They were convinced that all things must be reducible to one common element. But should that universal element be regarded as material or as spiritual? At the out-

set there was a wide if not a general belief that it was material. Matter was supposed to be capable of such a process of refinement—it could be so etherealized—as to acquire the characteristics and qualities of spirit. But that theory is rapidly disappearing. Haeckel and a little band of his followers are the only thinkers of any standing who hold uncompromisingly to materialistic monism. In various degrees of thought, ranging from hypothesis to hope, and on to the stage of conviction, of certainty, the world is arriving at the conclusion that the final fruit of evolution can not be anything less than the

Absolutely Spiritual.

In a moment, in almost the twinkling of an eye, the standard has changed from belief in matter as the one real, tangible, and comprehensible element to the opposite belief,

that it is nothing, and has no reality and no existence outside of our own mental concept. The scientist seeks for matter with all possible skill and assiduity. He has finally given up the search and confesses: "I can not find it. Our hypothetical atom has disappeared. It proves to be only a hypothesis without entity, without reality."

The case of John Fiske may be cited as an illustration of the development of thought in a mind which was of a truly scientific cast, yet also open to spiritual impressions. In his earlier scientific essays he held himself in the mental attitude of an agnostic; occupying a neutral position with reference to spiritual subjects. But gradually, as the years went on, and his scientific investigations penetrated more and more deeply into questions of causation and origin, he became detached from

his agnostic moorings, and at last he sailed fearlessly out upon the calm and open sea of spiritual faith; his agnosticism disappeared, and Christian theism took its place. His last scientific treatise was written to prove that the deductions of science lead irresistibly to the doctrine of immortality.

This is a scientific confirmation of the statement already made, that the final stage of evolution must be a condition of absolute spirituality, or the disappearance of the material. But here again the people are in advance of the philosophers. Mrs. Browning says:

"I walked and thought on music with myself;
On life, and art, and whether, after all,
A larger metaphysics might not help our physics."

The people are beginning to say, "Yes, not only a larger metaphysics,

but the largest possible metaphysics; so large that there is no room left for physics; no provision whatever for the material, the perishable. The immortal is all that really exists."

Changing the viewpoint from the material to the spiritual necessitates a reconsideration and readjustment of all our thoughts and theories. It especially affects the question of origin, of causation, and hence this is the next subject to be considered in the logical order of our discussion.

Chapter III

CAUSATION

CAUSATION is the supreme topic. It includes all others. It has not seemed so vital and all-inclusive in the past, when philosophy permitted a theory of "second causes." The "Great First Cause" was supposed to be able to delegate a share of its powers to an unknown "Something" which could act independently of its supreme Origin or Source. There were several of these mysterious "Somethings." One of them was called Nature, which was supposed to have a creative and sustaining power of its own.

That fallacy no longer has a place in philosophic thinking, which now

concedes that God must be everything or nothing. If nature has any creative or sustaining force of its own, it must be supreme, and the materialists are right in their contention.

The truth that causation is mental —that it is in the realm of mind and not of matter—has been recognized up to a certain point in the former system of thought. That a picture or statue must be in the artist's mind before it could be expressed on canvas or in marble was accepted without question. The correct word was also employed in describing the process. It was said to be *re*-produced. Something was produced that actually existed or had been produced before. This was a tacit admission of the actuality of a spiritual universe—a realm of realities distinct from the world of matter.

But evolution is found to be an in-

exorable schoolmaster. It allows no compromise. Having led us to see that the spiritual is not intangible but real, it forces us on to the conclusion that it is the *only* real, and finally compels us even to change our thought concerning evolution itself—its nature and methods. If the real man is spiritual, and only spiritual, it is evident that what we call evolution is not a development of higher forms of matter, but of a higher state of consciousness, and in the deeper insight which belongs to this higher state of consciousness we are led to see that if causation is mental or spiritual, then its results or fruits must also be mental or spiritual. The Galilean Teacher and Prophet suggested this principle when he said, "Ye can not gather figs of thistles." Spirit is life, and life can not produce death. Neither can it create a condition into which

death can enter, or in which death can have any part or place.

This is not a topic for curious speculation. It is so vital that it can only be practically discussed from the practical side. In fact, it indicates the true and only answer to the question, "How can we get acquainted with God?"

Chapter IV

HOW CAN WE GET ACQUAINTED WITH GOD?

By becoming acquainted with Love. There is no other way. We must discard our corporeal and limited conception of the Supreme Being. The necessity for this is becoming evident to all thoughtful and open minds. W. D. P. Bliss, the Socialist writer and worker, says: "We do not think that modern science points to the existence of a God in any sense ordinarily used by religiously-minded people, but we believe that it does point to the existence of a Supreme Being, Love and Power as far superior to the God of our ordinary theology as the nat-

ural sun is above the kite the boy flies in the sky. We fly our little kite-gods in the heavens, and send up to it our little prayers much as the boys send papers whirling up on their kite-strings; but the winds come, and the string breaks, and the kite tumbles, and we say there is no God. Yet all the while in the infinite heavens there remains One Love, One Life, One Power, beyond all that has yet been dreamed about God."

This is well and wisely said. What we need to do is to realize that the "infinite heavens" lie in the realm of our own consciousness, as Jesus said, "The kingdom of heaven is within you."

In the process of getting acquainted with God we must begin at the beginning. We must realize what God is, and what is our relation to Him. He is Love. He is Spirit.

He is infinite. If He is infinite, there can be no room for us in the universe separate from Him. Then there is but one alternative for us: we must either cooperate with Him, or we must act in opposition to Him. Hence Jesus said that the way to know the doctrine or truth concerning God, that is, to get acquainted with Him, is to do His will.

But here again we are hampered by the imperfect teaching of the past. In thinking of God as a mighty monarch in the skies we have regarded His will as of the nature of an arbitrary decree. We must cast aside this idea absolutely. God is Love, and His will is a perpetual expression of Love. Hence we are, consciously or unconsciously, cooperating with God in every thought of love we have, and every act of love we put forth.

The Christian Scientists speak of

God as Infinite Principle. This frightens us at first, for it seems as if we must give up the idea of a personal God—a Heavenly Father. But on closer study we find that we are not obliged to give up anything that is worth having. We lose nothing by the change, but gain everything. We give up the idea of a finite personality, and gain the idea of an infinite personality. We give up the idea of a partial and limited fatherhood, and gain the idea of a fatherhood that covers every possibility of human experience. We tried in our old way of thinking to realize an infinite fatherhood, but I must say from my own experience, and I think the reader will also say from his experience, that we never fully succeeded.

God, as Love, is an all-pervading Presence and Power. We live in Him, move in Him, have our being

in Him somewhat as we live, move, and have our being in light. We speak of darkness, but we know that darkness is nothing but the absence of light. It is not an entity, a reality. So we speak of evil, but we do not yet fully realize that what we call evil is nothing but the absence of Good, of God. I will rather say the *supposed* absence of Love, for it can not be really absent. If it were withdrawn we would cease to exist. It is therefore necessary, in the process of getting acquainted with God, to rid ourselves of the mistaken idea that evil can have any real existence. It belongs with the other mistaken idea that it is possible for us to be separated from God. If we believe ourselves to be separated from God, we can have all the sense of loneliness, of desolation, of weakness and suffering that actual separation would give if separation were possi-

ble. But it is a false sense, and it can be banished by realizing its falsity. So will evil have all the power that we concede to it, and no more. "His servants ye are to whom ye obey."

This shows how impossible it is to get acquainted with God if we allow ourselves to have doubts and fears. "Let not your heart be troubled, neither let it be afraid," said the Scientific Man of Galilee. In other words, don't break the connection. Don't let the wires get down. But our connection with God will be lost just so surely as we lose connection with our fellow men. "Love is the fulfilling of the law." So is gravitation the fulfilling of a law. If the law of gravitation is not fulfilled, ruin will ensue in some form in the material world.

"But you say there is no material world," says a perplexed reader. So we say that as a matter of fact

the sun does not rise in the east. Yet we often speak according to appearance as if it did rise in the east. On the plane of the material consciousness appearances have the power of realities. Then how important it is to understand that we have a higher spiritual consciousness which is our real self. This truth shows the vital meaning of all the Scriptural injunctions to "Rest in the Lord," "Trust in the Lord," "Be still and know that I am God," etc. Trust the higher spiritual consciousness, and in this way we become acquainted with God, for we can have no knowledge of Him outside of our own consciousness.

In this world, that is, on the plane of our material consciousness, we are surrounded by the atmosphere. We breathe it constantly. Our material life depends upon it. We live, move, and have our being in it.

In the spiritual universe, that is, in the realm of our higher spiritual consciousness, the atmosphere is Love. It is God, the Infinite Principle of Love. Our life depends upon it. We live, move, and have our being in it. From this fact comes the scientific statement: "*He who dwelleth in Love dwelleth in God, and God in him, for God is Love.*" Therefore we dwell in God in proportion as we manifest love toward our fellow men.

But in order to enjoy the consciousness of this union we must believe that the union exists. In fact, we must do more than *believe*, we must *know* that it exists. We must cultivate a consciousness of the union just as earnestly and assiduously as we cultivate our capacity for music if we wish to become musical. Since God is Love and infinite, we believe theoretically that nothing can

go amiss with us if we really desire to be guided by Him. But we must do more than believe this theoretically; we must know that He *is* guiding us every moment. Love asks for love. Love, the Heavenly Father, asks for the love of His children. But where there is no confidence there can be no love. Doubt, distrust, is the death of love. This is why we should rejoice in circumstances that test our love. "Count it all joy," says James, the brother of Jesus, "when ye fall into divers temptations [testings]; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

There was some excuse for our fear when we were taught that evil is as truly a force as Good or Love.

But now we know, because our highest reason so assures us, that

Love is the only power. We know that we can not be separated from God, and therefore no mistake can occur in our lives except through the belief that separation is possible. And now that we understand the spiritual universe to be the realm of causation, we know that there is absolutely no limit to the blessings we may claim and expect. As Christ Jesus said, "According to your faith be it unto you." "All things are possible to him that believeth."

If we have the simple trust of a little child we will continually hold such thoughts as these: *God is Love. He is sustaining me at this moment. He is leading me. If I will trust Him absolutely, harm can not possibly come to me. My needs are all supplied from the boundless stores of the spiritual universe. Infinite wisdom is guiding me. Angels are protecting me. If difficulties seem to arise, and*

dangers threaten, this is nothing but a false appearance. "They that are for me are more than they that be against me." I know that Truth is invincible, and Love is irresistible. "Tho I walk through the valley of the shadow of death, I will fear no evil, for Love is with me." Evil is but a shadow. I will not give it power by believing it to be real. "Thanks be to God, who giveth us the victory."

Chapter V

A TEXT-BOOK OF THE ABSOLUTELY SPIRITUAL

If evolution culminates in a condition of pure spirituality, and if the race is now entering, or preparing to enter, that final stage, it would seem to be necessary, or at least very desirable, to have a treatise written for the complete exposition of the principles of the New Dispensation.

A book claiming to do this is now before the world. It has been the center of so much controversy that it is hardly necessary to mention its title, "Science and Health, with Key to the Scriptures," by Mary Baker G. Eddy.

It is safe to say that no book has

ever appeared that created so much stir in so short a time as this volume has done since its publication in 1875. No book ever won so many ardent friends, or excited such bitter antagonism. It is easy to understand both the friendship and the enmity if we stop to consider the fact that it stands uncompromisingly for the principle of absolute idealism or absolute spirituality. People who accept that hypothesis will like the book; those who reject the theory will reject the book. There can be no middle ground. The latter will not only reject the book, but they will be sure unconsciously to misrepresent it in all they say or write about it, because they do not judge it from its own standpoint.

Ptolemy and Copernicus.

The history of astronomy affords a complete illustration of this case.

After the world had done its astronomical thinking for ages in accordance with the Ptolemaic system, that is to say, in accordance with the testimony of the senses that the earth is stationary, and that the sun, moon, and stars revolve around it, how immensely difficult it was to reverse the process; to deny the appearance, and to interpret the phenomena by an unseen and hitherto unknown principle! It would be impossible, at first, except to a well-trained mind. But unfortunately the well-trained minds had another disadvantage in having acquired the habit of thinking in a certain way. The more thoroughly they were established in that habit of thinking and the more they knew about the cycles and epicycles of the old theory, the more difficult it would be for them to change their method of thought, and adjust their minds

to the hidden laws of planetary astronomy.

And so it proves in the case of Christian Science. Formulated theology is based upon the dualistic idea of two powers or forces in the universe—good and evil—and two substances or realities — matter and spirit. The more thoroughly one's mind is established in the habits of thinking along the line of dualistic theology, the more difficult it becomes to accept the new standpoint. "Science and Health" has had a unique history in the number of times it has been hurled across the room by disgusted readers. It is easy to understand this. Imagine an intelligent person, a scholar, four hundred years ago, opening Copernicus's book on astronomy for the first time. He reads something like this: "We must give up our habit of judging by the evidence of the

senses. The sun, moon, and stars, which seem to rise in the east, to move across the heavens and set in the west, are in reality stationary so far as the earth is concerned. The motion is in the earth itself, which, by its revolution on its own axis, gives to the other bodies the appearance of moving," etc. Would not his first impulse be to fling the book away in disgust?

I know a man who, after a thorough education and many years of successful business life, was led by seeing two cases of remarkable healing among his personal friends to read "Science and Health." Like so many others, he threw the book across the room with a feeling of contempt for such a farrago of nonsense as it seemed to be, judged by all his previous thought. Out of respect to his two friends he compelled himself to pick it up and persevere

in reading it. He finished it in the same state of mind. Feeling that there must be some principle unrecognized by him to produce such results as he had witnessed, he read it through a second time with no different effect. But on beginning it a third time, his mind discerned the clue; he read it with delight, and in a short time gave up his business and became a remarkably successful Christian Science practitioner in one of our largest cities.

The Spiritual Interpreter must Be a Woman.

Much of the prejudice that is excited by "Science and Health" comes from the fact that it was written by a woman. But if we give due consideration to the laws of evolution we will see that this was inevitable. The order of human development and attainment is (1) physical, (2)

intellectual, (3) spiritual. The masculine intellect can theorize about idealism. In fact, men have so theorized for ages. Plato was a master theorist on this topic. But they never advanced an iota in making a practical application of the theory. Only a woman could do what Mrs. Eddy has done, namely, transfer the mind absolutely to the spiritual realm; see and think only from the spiritual viewpoint, and evolve a consistent system of philosophy with a practical application to all the needs of human life, individual and social. A brilliant French writer says: "I never climbed to any philosophic height with infinite toil and pains, but that I found on reaching the summit a woman there before me who had reached at a bound, through her divine gift of intuition, what I must gain through tiresome labor and effort."

The case of John Fiske, already alluded to, is a complete illustration of the law. One of the most intellectual men of the time, he reaches the point of seeing intellectually that the fact of man's immortality is established by the deductions of science. But the intuition of a woman goes a step farther. She boldly announces that immortality is here and now; in other words, that man has no immortality but that which he possesses at the present moment. It is only lost to his consciousness. To regain this lost consciousness is the "pearl of great price," for which he can well afford to sell all that he has in order that he may possess it.

Uncounted thousands of intelligent people testify that they have gained a consciousness of God, of immortality, of heaven, through reading "Science and Health," which their most earnest thinking and

study of the Sacred Scriptures had not given them before. More than this, they say that through this interpretation they have learned to read the Bible itself with a new understanding and a new pleasure and satisfaction; in fact, it has been to them what it claims to be, a "Key to the Scriptures."

This key or principle is the truth already presented in the preceding pages—the absolute reality of Spirit, and the non-reality of all that is not Spirit. In setting forth the principle of absolute spirituality the writer of "Science and Health" is compelled to use as a vehicle of thought language which grew out of and belongs to the materialistic period of man's history. Hence the difficulty even on the part of the most sympathetic and open-minded reader in gaining at once the writer's meaning. The ideas appeal to the mind

in a way that is entirely novel to the reader's habits of thought. Material subjects are external and limited, while spiritual ideas are occult, unlimited, eternal. It therefore follows that it is impossible to comprehend "Science and Health" by a single reading, however careful and appreciative this reading may be. In fact, it is not to be mastered by reading, but by constant and repeated study. Those who accept it as a source of inspiration and a guide of life are seldom willing to allow a day to pass without going to its pages as a mariner goes to his compass. They are daily Bible readers also, but the reading of the Christian Science text-book leads constantly to a deeper comprehension of the Word of God.

Farther comment is unnecessary. My purpose is not to give any detailed explanation of the book or its

teachings, but only to neutralize as far as may be the false ideas that are entertained concerning it, and to lead those who are seeking spiritual guidance to realize that it is to be found in this volume to an extent which they can not appreciate until they have made an earnest study of its pages.

The next chapter is a brief exposition of the Christian Science philosophy. As it has been printed in their official publications, and has also had a wide popular circulation among Christian Scientists, it may be accepted as a correct analysis and exposition of the underlying principles of this great movement.

Chapter VI

THE CHRISTIAN SCIENCE PHILOSOPHY

[An address delivered before the Episcopal Church Congress, October, 1900. Reprinted by permission from *The Christian Science Sentinel.*]

THERE is but one fact in the universe.

That fact is God.

It is a spiritual fact, for God is Spirit.

It is an ethical fact, for God is Love, Truth, Wisdom, Righteousness; the Supreme Source of all morality.

It is an esthetic fact, for God is Order, Beauty, Sublimity, Harmony; the Supreme Source of all art.

It is a scientific fact, for God is omnipotent, omniscient, and omni-

present Life; the Supreme Source of all Being and all knowing.

The universe is an outflowing from and expression of the Transcendent God—of His Life, Love, Truth, Wisdom, Order, Beauty, Harmony. This expression in the universe is spiritual and not material, for Spirit could not create anything less than itself or opposite to itself. Man, made in the image of God, is also spiritual, and he is given dominion over all things in the universe.

Jesus Christ, Son of God, son of man, came to save the human race by revealing the truth that is expressed in the foregoing statements. If we imagine a vast insane asylum whose inmates are under one and the same delusion, and that a deliverer voluntarily enters the asylum to lead the inmates out of their delusion by the sacrifice of his time, his talents, and even of his life, we have an

analog which will help to bring the case before our minds.

The delusion of mankind was the belief that the external universe is the real universe. Jesus Christ came as a messenger from the real universe—the spiritual universe—to restore the race to its normal condition of sanity. Human as the son of Mary, divine as the Son of God, he touched humanity on both sides —the side of its delusion and the side of its true being. He said, "The kingdom of God is in the realm of your own consciousness. The law of the kingdom is Love. Obey this law, keep the commandments which grow out of the law of Love, and all other things shall be added unto you; your original dominion over the lesser things of the universe will be reestablished." But the Prince of Peace who came to reveal the everlasting Father was nine-

teen centuries too soon for the full accomplishment of his mission. He was not premature in the divine order, for the seed had to be planted, and he came at the right moment for doing that. Simple natures received the truth at once, and have done so through all the weary years since his time. They were delivered from the great delusion, and were brought under the law of spiritual life. But the organized Church gradually lost the key. Instead of studying and following the law of Love, the Church occupied itself in formulating theories which the late Aubrey Moore characterized as "forensic fictions of substitution, immoral theories of the Atonement, the rending asunder of the Trinity, and the opposing of the divine Persons like parties in a lawsuit."

I am to answer the question, What is Christian Science?

Christian Science is a return to the spiritual ideals of Jesus Christ, and an effort to reinstate his standard of life. Christian Science is spiritual knowing, or the knowing which is gained through the spiritual intuition, and not through the intellect; the knowing described by the divine Savior when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Spiritual science or spiritual knowing is knowing that if God is infinite, if He is Spirit, if He is Life, Truth, Love, Beauty, Harmony, then there can be no reality in the universe which contradicts or opposes those qualities. Spiritual knowing or spiritual science is knowing that the human race has not wandered from God. That would be impossible, for each member of the race is an individualized expression of the supreme

Creator, and lives, moves, and has his being in Him. He could not be separated from Him for a moment. All man can lose is his consciousness of God; regaining that consciousness is Christian Science, or spiritual knowing.

This Science or knowing is called Christian Science because it is the conviction of those who use the term that no other kind of science or knowing was recognized by Jesus the Christ. His appeal was addressed wholly to man's moral and spiritual nature. He paid no more attention to the brain and its ways than if the organ had no existence. He recognized the material world only in mastering its conditions and rising superior to its laws. In this he proved himself to be the supreme Scientist of the ages, anticipating the discoveries and conclusions of modern science, which now admits that

matter has no objective existence and that Spirit or Mind is the only reality. Prof. Borden P. Bowne, of Boston University, voices the opinion of a school of philosophy when he says, "A thought-world is the only knowable world; a thought-world is the only real world."

In the limited time allotted to me I can only give the foregoing condensed statement as to what Christian Science is. It is an adaptation of pure Christianity to modern conditions and modern ideas. It is truth demonstrated. It is Christian teaching revitalized and reduced to practise.

My remaining moments must tell briefly some of the things that Christian Science does.

Concerning the side of the movement which the uninformed public regards as the most important and almost the only feature, namely, the

question of healing, I will say but little. On this question the burden of proof does not belong to Christian Science, but to its opponents. Christian Science does heal the sick by the Christ method of realizing the omnipotence of God as Love. Abundant proof is obtainable showing that Christian Science heals both organic and functional diseases, and handles with perfect ease and safety the worst forms of contagious diseases. Now let the theologians bring one sentence from the Word of God to prove that such healing should not be done. If they can not bring this proof, then let them say why they themselves are not obeying the Master's marching orders: "Preach the Gospel," "Heal the sick." There is scarcely a village or hamlet in America that has not one witness or more to the healing power of Christian Science in exem-

plification of Christ Jesus's words, "The truth shall make you free," and the work is steadily growing in all parts of the world.

And this is not the only challenge of Christian Science to the churches. It says to them, "You have opposed our work hitherto. You have done all in your power to discredit it. Now the burden of proof lies with you again. Search diligently. Investigate thoroughly, and then report the type of life and character you find as the fruit of Christian Science. Do you find its followers to be immoral, dissipated, frivolous, gossipers, mischief-makers, what St. Paul's letter to Timothy describes as 'traitors, heady, high-minded, lovers of pleasures more than lovers of God'? Or do you find them moral, meek, striving to know the Mind of Christ and to do the will of God?" I have made this investiga-

tion for myself, and must bear witness that they invariably stand for the highest morality and the purest spirituality.

Why has the Church opposed this movement? For the same reason that it opposed John Wesley and Methodism; because it judges its followers by ecclesiastical standards and not by the Christ standard. I have read the books that have been written against Christian Science, and have this to say about them: They are right in condemning what they condemn, but what they condemn is not Christian Science.

Take the question of sin. Those who do not understand the teaching of Christian Science have an idea that it condones sin because it treats it as an illusion and not as a reality. I ask you, is there anything more awful than insanity, the hopeless delusion of a diseased mind? Chris-

tian Science has impressed me with the disastrous nature of sin far more than scholastic theology ever did, for it has led me to consider the law "to whom ye yield yourselves servants to obey, his servants [his slaves] ye are to whom ye obey." Christian Science holds the terrors of the law over the sinner's head more relentlessly than the Church does, for it has no forensic scheme of forgiveness to abate one jot or tittle of his responsibility. Sin is forgiven when it is removed, and not otherwise. Christian Science says as Jesus did, "Sin no more, lest a worse thing come unto thee."

One effect of Christian Science is of immeasurable importance. It brings Christianity back to the child standard, where its divine Founder placed it. The essential distinction between Christ's message and that of Buddha, Confucius, and all other

founders of religions, is right at this point. They told the children that they must become like their disciples. Jesus told his disciples that they must become like little children. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall *in no wise* enter therein." Ecclesiasticism and scholasticism have utterly ignored that eternal principle. What is the result? The result is well stated by Prof. Roswell D. Hitchcock in these words: "After nineteen hundred years of propagandism, Christianity is now compelled to apologize for Christendom."

Christian Science gives the world a new psychology which meets equally the need of the child and of the philosopher. Its fundamental principles are expressed in five postulates:

1. God is the only Cause.

2. Spirit is the only Substance.
3. Love is the only Force.
4. Harmony is the only Law.
5. Now is the only Time.

This is a psychology of the heart and not of the intellect. Intellect is a dethroned king. Its reign is past. Its successor is intuition—soul-perception instead of sense-perception. Why have some of you read the text-book of the new psychology, "Science and Health with Key to the Scriptures," without understanding it? Because you did not have its viewpoint. It is written from the point of idealism, or the absolutely spiritual, and you read it from the point of the material and intellectual. It is condemned as illogical; but it expresses the logic of the heart, and not of the intellect. Intellect says that man is a combination of matter and spirit, and must die; Jesus said that man is spiritual and will not die

if he obeys the laws of Spirit. He came to abolish death.

Christian Science gives its followers a new enthusiasm in studying the Bible. Why? Because its psychology interprets the sacred writings spiritually, and not materially. It reveals the Supreme Being as a God of pure Love, and not as a combination of Love and vengeance.

The psychology of Christian Science is gradually bringing into its ranks a great company of thoughtful people who have been repelled from the churches by the unphilosophical methods of scholastic thought. Yet at the same time it attracts multitudes of simple hearts that receive the Truth, without questioning, as a little child. The common people receive it gladly.

Christian Science provides a spiritual home for a class of people that the churches have not only neglected,

but practically ostracized, namely, actors and actresses. The dramatic instinct is one of the fundamental elements of human nature. As we all know, its first expression was religious—in the miracle-plays and passion-plays. Christian Science bridges the gulf which the churches have created between themselves and the members of the theatrical profession. Scores of actors are now coming into the Christian Science Church, and it is the uniform testimony of theatrical managers that these actors are not only transformed themselves, but their influence upon their associates is most beneficent. A single Christian Scientist in a troupe will gradually change the character of the whole company, and substitute harmony for friction and discord.

I will now speak of some of the characteristics of Christian Scien-

tists. They never seek to proselyte. They never solicit patronage. They never advertise except in their own official magazine. They never dedicate a church building till it is paid for. They have a larger church property in proportion to membership than any other denomination. They have a larger average attendance and larger collections. Their church rooms are always open.

The growth of the movement is beyond all precedent. It has been estimated, judging by the past growth and the law of averages, that in fifteen years the Christian Science Church will be larger than any other denomination in America, and in twenty-five years it will be larger than all other denominations combined. Why may we expect this growth to continue? Because Christian Science meets a universal human need.

But I hear a cry of alarm, "A woman! a woman! This movement originated with a woman." Well, did not Christianity originate with a woman? Was it not through the Virgin Mary's spiritual concept that the eternal Christ was embodied in the child Jesus? If intuition is to take the place of intellect, then Christianity must be studied and developed from the standpoint of the woman and the child.

The methods of Mrs. Eddy are often criticized as arbitrary and "Popish," but such a rapidly growing body of people could not be led except by a spiritually far-seeing leader, and one who follows a direct, well-ordered line of action. Her followers say that her rule is a rule of love and not of fear.

To this her critics reply, "She hypnotizes her followers." I have never seen Mrs. Eddy, and therefore

have never come within her "sphere of influence," as the modern phrase goes. But I have talked with many who have seen her and who have felt the power of her presence—the presence of a quiet, refined, and retiring personality. Their invariable expression is like that of the two disciples on the way to Emmaus, "Did not our hearts burn within us, while she talked with us by the way, and while she opened to us the Scriptures?" They testify that in her presence they realize the love and power of God as they have never done before, and receive a spiritual uplifting that is never afterward wholly lost. Mrs. Eddy has won her place as one of the great religious leaders of all time. In rapidity of growth and in magnitude of results the Christian Science movement is without a parallel. That she is misunderstood and spoken

against is a sign and seal of her ministry. It has been the experience of every emancipator from Moses to Garrison. Even Jesus Christ was called a glutton and a wine-bibber, and a friend of sinners.

I am aware that my treatment of this subject is a surprise to some of my audience. But what can I do? When Balaam was called upon by the Moabitish king to curse the children of Israel, he could only give the message which he was inspired by the Spirit of God to give. He doubtless desired to obey the king's command, but when he looked from the mountain-peak upon the fair array of the Jewish camp, he was compelled against his own unworthy purpose to exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" "How shall I curse, whom God hath not cursed, or how shall I defy, whom the Lord hath not de-

fied?" "Let me die the death of the righteous, and let my last end be like his."

John Stuart Mill says, "Every question that has God in it passes through three stages: ridicule, discussion, adoption." Dear friends, in considering this very important subject I ask you to remember that five years ago I stood where you stand with reference to Christian Science. Judging from my own experience, and from the history of my gradual change of view, I am led to believe that five years from now all will stand where I now stand who study this system of Truth with an open mind. It is from an instinct of self-preservation on the part of the Church that a layman has been invited to speak to you on this subject. Your members are leaving your congregations and going into the Christian Science fold. Now here is a

vital question for you to consider. Are these "apostates" usually of the weak-minded sort who are easily led astray? "Well, no," I have heard many ministers say; "unfortunately some of my best people have taken up with this fad." Is not this fact the best possible evidence that you are mistaken in regarding it as a fad? The truth is, that there is not a Christian Scientist, from Mrs. Eddy down to her latest convert, who wishes the people to leave the churches, *if* the churches will give their members the truth that they get in the Christian Science Church. Mrs. Eddy says in her volume of "Miscellaneous Writings," p. 21, "As the ages advance in spirituality, Christian Science will be seen to depart from the trend of other Christian denominations in no wise except by increase of spirituality." And again, on p. 91, "It is not indispens-

able to organize materially Christ's Church. It is not absolutely necessary to ordain pastors, and to dedicate churches; but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the Church. If our Church is organized, it is to meet the demand, 'Suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate."

It is most important for you to realize that much that goes under the name of Christian Science is something totally and fundamentally different therefrom. In justice to yourselves, in justice to the Church, I ask you not to listen to rumors and slanders, but to investigate the question thoroughly, remembering that this is not a superficial movement, but a profound and vital movement. You can not gain an adequate idea

of it without doing three things, namely: attending at least one Sunday service of the Christian Science Church, attending not less than two of the weekly testimonial meetings, and reading a recent number of the Christian Science Monthly *Journal* entirely through. I have been studying the Principle of Christian Science for five years, and I find that the subject will be exhausted when eternity is exhausted.

I will close by saying that the spiritual charter of the Christian Science Church is the 91st Psalm, and the spirit of the movement is indicated by the first two verses, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in *Him* will I trust."

Chapter VII

HEAVEN OPENED

HEAVEN is already open, and in reality can never be anything but open. It is only closed to our darkened understanding, and in improving this darkened understanding Heaven seems to be opened. Hence the title "Heaven Opened" is not inappropriate, altho the purpose of this chapter is to show that Heaven is or may be a present state, and its blessings belong to us at the present moment.

The difference between the new and the old order of religious thinking is right at this point. Heaven has been thought of as a place we are to go to, and a condition we are to experience, after death. This error

was corrected by Jesus, the divine Teacher and Savior. He came "to save his people from their sins." He did this by showing them that man is a spiritual and not a material being. "The kingdom of God is within you," he said; and as God is infinite, it follows logically and inevitably that there can be no real kingdom but the kingdom within. This truth is like a search-light thrown upon the Old Testament. It shows that all its wonderful promises may be accepted more literally and absolutely than we have dared to believe heretofore. This is illustrated by the electrical analog as suggested in our first chapter. The electric fluid is all about us, and all we have to do is to learn how to appropriate this unlimited force and apply it to our various needs. The better we understand its unseen laws, the more fully we can draw upon this force

and the more effectively we can apply it.

Just as truly are we surrounded by an unlimited spiritual force, and in proportion as we understand its laws are we able to draw upon it and use it. This spiritual force is Love, which is an expression of the being of God, as light is an expression of the being and nature of the sun. The so-called miracles mentioned in the Bible are simply natural manifestations of this Power. They are no more miracles than a rose, a peach, or an oak-tree is a miracle. They have been regarded as supernatural because the laws of the natural have not been understood. Jesus of Nazareth is now seen to be the supreme Scientist of the ages, because he understood these laws and showed them to be natural. He showed that God and the universe are to be

known spiritually and not intellectually.

This teaching is not fanciful or theoretical. It is above all things intensely practical. Those who have not studied the history and work of Christian Science will be surprised to learn that its "healing" is applied not only to the body, in freeing it from disease, but to all the conditions of life—to business, domestic troubles, in a word, to all inharmony and error. If one attends a testimonial meeting of the Christian Scientists (held every Wednesday evening wherever there is a Christian Science church) he will hear accounts not only of remarkable healing of sickness, but also of homes made happy, of business improved, of the liquor, morphine, and cocaine habits destroyed. In fact, he will be led to see that Christian Science has introduced into the world

A New Type of Life.

Jesus of Nazareth was the first complete illustration of the new order. The ancient patriarchs and prophets foreshadowed this final order. In a sense they were premature products of it, and hence their teachings were expressions of Eternal Truth, which is "the same yesterday, to-day, and forever." These words are applied in the New Testament to Jesus the Christ because he was an embodiment of Eternal Truth. But he never claimed this privilege exclusively for himself. He revealed it as a universal heritage of the human race. He declared himself to be a Son of God, and we also read, "as many as received him, to them gave he the right to become the children of God, even to them that believe on his name" (Revised Version). He came to restore to the

race the dominion it had lost by losing the consciousness of its oneness with God. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father."

The "new type of life" is the life of dominion which belongs to the consciousness of our oneness with God as spiritual beings. It comes from our realization that Love is the only Force in the universe, and through this Force man's dominion may be absolute. The way he is to gain possession of this Force is by surrendering his will to that of the Infinite Source of the Power, as the electric motor surrenders its will to the vibrations of the generator.

The "new type of life" is not really new; it is only a practical application of laws that are as old as the universe—laws which are expressed

in Nature and on every page of the Bible, but which have not been expressed in human theologies.

The "new type of life" is an application of the Golden Rule or the law of Love to all human relations. The time will come when business failures will be absolutely unknown, just as the failure of the sun to rise is now inconceivable. And this condition will arrive far sooner than now appears to be possible. The reason it will come rapidly is because the truth begins to be realized that the Golden Rule is a law of self-preservation.

There is no human being on earth who would not like to become perfectly happy if he could; in other words, to be in a perfect heaven.

Now it is the universal testimony with regard to Christian Scientists that they are the happiest people to be found. They can almost be

known wherever met by the expression of contentment on their faces. Why is this? It is because they have learned the secret that heaven is open now and that they can enjoy its pleasures and privileges by living in accordance with its laws. They know that God is Love, that He is Spirit, and that He is Infinite. They know that they also are spiritual, made in His image and likeness, and that all His nature and being belong to them by absolute right. No power in the universe can deprive them of this right. But they can and do deprive themselves of the right so far as they fail to realize that it *is* their right, and therefore fail to appropriate the blessings which belong to them.

The key to an open heaven is nothing but the good old-fashioned law of *Trust*. The analog of the dynamo illustrates this principle

perfectly. If the motor fails to surrender itself absolutely to the vibrations which come from the generator, its efficiency and usefulness will be hindered to that degree. Every reader can carry out the thought for himself. Further amplification is therefore unnecessary.

But in applying the illustration to spiritual realities, there is a great change from the former standard of thought. This change is wrought by the new and true conception of God. As the Bible is adapted to the spiritual ideas of mankind in various stages of development, it naturally gives the impression, in many passages, that God is a Being of both Love and Hate. This was inevitable in view of its history. But as science, even physical science, now teaches the principles of monism, and shows that there cannot be two opposing forces in the universe, so

the instructed Christian sees that as the sun sends forth nothing but light (which is also heat), so can God express nothing but Love, which is also Truth and Life.

Business Spiritualized Means Business Success.

The idea that business may be spiritualized belongs to the "new type of life."

It indicates a radical and complete change—a reversal of all business theories and methods. In "Science and Health" Mrs. Eddy expresses many times and in many forms the truth that every calculation that begins with the material begins falsely; and it is as true in life as in mathematics that when the first step is wrong, all steps that follow must be wrong.

To consider the spiritualization of business we must begin where every-

thing begins: we must begin with God.

God, Spirit, is Love, which includes justice, wisdom, goodness, beauty, and harmony. We, made in His image and likeness, are spiritual and express these qualities. In all our relations with one another we must use or express these qualities, which may be summed up in the one word, Love. Love is the only medium of exchange in the realm of realities, the spiritual universe. We all live in the spiritual universe, whether we realize it or not. Jesus said, "Judge not according to the appearance, but judge righteous judgment"—judge rightly.

Now suppose one goes into business with a desire to conduct it in accordance with spiritual principles. I am leaving aside the question whether he is or considers himself to be a Christian, a Jew, or in any

wise religious. Let him say to himself, "I know that in my real being I am spiritual and not material. I will therefore try to carry on my business in accordance with the laws of Mind. Love, justice, and harmony are the ruling principles of the spiritual kingdom, and I will try to obey those principles in all my business, whether it is making a pair of shoes or selling a pound of sugar or negotiating a government loan. I will also realize that the people I deal with are spiritual and are amenable to the laws of Love and Justice."

At first thought it may seem as if this is not essentially different from the former idea of deciding to carry on business in a strictly honest and upright manner. But it must be observed that in determining to regard ourselves as purely spiritual, and neither material nor a mixture of

the spiritual and the material, we have changed the problem absolutely. We have entered the realm of causation, and will now have a dominion that we can not have on a material basis. But in order to secure this dominion we will devote a part of our time to studying the laws of causation just as one would study a treatise on bookkeeping if he resolved to become an accountant. And as in studying the treatise on bookkeeping one would not expect to master its principles without close application, so will we give ourselves to the study of spiritual laws, in order to gain a constantly clearer insight into the principles of spiritual life in accordance with which we are now conducting our business.

One who adopts this course has started out on the highway of success. The powers of the universe are on his side. His difficulties now

will arise chiefly from the fact that those with whom he has to deal are not on the same basis, and are not striving to obey the same laws. But as he proceeds he will be surprised to find how others yield unconsciously to the spiritualizing influence of his own thought. And, on the other hand, he will naturally meet with some who are trying to spiritualize their business, and will derive great help from them. Those who have been long in the new way have experiences to relate which sound like fairy-tales. In business, as in all other phases of life, there is no limit to the eternal law, "The Truth shall make you free."

Chapter VIII

AN APPEAL TO THE CLERGY

A more difficult task than yours could not well be imagined, for you are called upon to lead congregations that have lost the art of following. They do not look to the pastor for guidance, as their fathers did, but are thinking for themselves, and studying the problems of life from their own viewpoint. What this viewpoint is, they themselves in many cases can scarcely tell, which makes it still harder for you, as there is no common and certain basis of thought between you. And the worst of all is that your theological training has not led you toward the people, but away from them.

In a recent conversation with a Presbyterian minister who is drawing large congregations, he gave me an analysis of one of his sermons. I said to him: "That is fine. It is inspirational and instructive; but how much of it did you get from your theological seminary?" "Not an iota," was his reply. He was a man in middle life, and acknowledged that he had renounced entirely his systematic theology and was trying to meet his people on their own ground.

This illustration would seem to indicate than an "appeal" should be addressed to the theological seminaries rather than to the ministers, begging them to give up their "Calvinism" and "Arminianism," and all the scholastic ideas that belong to the medieval systems of thought. Such an appeal is needed, surely, but the seminaries are hard to reach,

while their students are with us in every-day life. We can meet them and exchange ideas to mutual advantage.

It has been wittily said that in these days of theological transition the ministers are leading their congregations as a dog leads a wagon. He runs on ahead, but looks around once in a while to see which way the wagon is going to turn. My plea with the clergy is that they follow the canine method even more closely than they do. The wagon, that is to say the people, are turning into a new road. It is not simply a deflection of the old highway, bearing to the right or the left, but is at right angles to it, striking off in an absolutely new direction.

Dropping the illustration without carrying it further, we will say that the basis of the people's thinking is radically and essentially different

from the basis of "systematic theology." The fundamental thought of a large and rapidly growing contingent of the people is shown in the chapter on the Christian Science Philosophy.

My "appeal" to the clergy is not that they renounce one set of ideas off-hand and accept the other. It is only the very moderate and entirely reasonable appeal in the interest of truth and religion that they refrain from condemning the new system until they thoroughly understand it. To do otherwise is akin to the course of the astronomers of Galileo's time who condemned the telescope, but refused to look through it. It is not an uncommon thing for ministers to begin an attack on Christian Science by saying that they have not had time to investigate the system thoroughly, but are convinced that it is a dangerous fad which must be ban-

ished from the community as speedily as possible. Then they proceed to make a series of statements which entirely misrepresent the subject. "They are right in condemning what they condemn, but what they condemn is not Christian Science."

But there are other clergymen who desire to be fair and just. They procure a copy of "Science and Health" and resolutely and in a truly self-sacrificing spirit read it from beginning to end. But they fail to get a single correct idea concerning it, because they are reading a Copernican book with the Ptolemaic astronomy in their minds. The result is of course inevitable. They have, if possible, less respect for the book than they had before.

What is to be the history? Must evolution cease for a while until the professional mind has adapted itself to the new order of thought? Even

if this absurd proposition could be carried into effect it would not solve the problem, for it would only prolong the error of trying to put the new wine into the old bottles, which the scientific Teacher of Galilee said could not be done without destructive results.

In attending Christian Science meetings I am often led to say to myself, "What would not the ministers give for such congregations as these, such unfailing attendance, such enthusiasm, such zeal for the Truth, such affection for their pastors and for one another!" And there is one element of the history that is entirely unique. The leaders and the people are not merely kindly disposed to one another in a general way; they have a bond of absolute union in their acceptance of the truth that there is but one Mind, and that each person is an individualized

expression of that Mind. They are therefore united by an eternal Principle. The brotherhood is absolute. It is not yet perfectly realized. Christian Scientists make mistakes like other people. The carnal mind will not surrender its claims without a struggle. As the good colored preacher said at a Southern camp-meeting: "The heart is deceitful above all things and *desperaciously* wicked." But the Principle is absolute, and we must learn day by day how to apply it and to live in accordance with it.

Chapter IX

THEOLOGICALOGIANISM

The evolution of religious thought necessitates the coining of a new word. The meaning of the word theology is "talk about God." A theologian should be one whose calling is to talk about God. But heretofore the theologians have rarely done this. They have talked about theories concerning God. And now the people are taking hold of the question for themselves, and many of them are beginning to think and talk directly and intelligently about God. They have no idea that doing so makes them theologians, but it does, in the proper sense of the term. The occupants of the

pews are sometimes better theologians than the preachers to whom they listen.

Hence the need of a new term. Those who discuss theories concerning an impossible God who is supposed to be able both to love and to hate, both to create and to destroy, should be called theologicalogians, to distinguish them from others who discuss a God whose being is Love, who only creates and never destroys. The ministers are beginning to manifest this distinction in their preaching, altho they do not appear to be conscious of it. A remark like the following is now often heard: "Our minister gave us a splendid sermon a while ago. It was full of thoughts about God as a Being of infinite love, and of His ways with us, His children. But the next Sunday he went back to all the old doctrines." This only means

that in one sermon he was a theologian, and in the other he was a theologicalogian.

If I were asked to name what I regard as the greatest evil of the present day I would say without hesitation that it is the fact that the theological seminaries—the creators of the Christian ministry—teach so little theology and so much theologicalogianism. It is true that they now give their students much valuable thought based upon the principles of evolution, but it is so mixed with theories and doctrines belonging to the anthropomorphic and forensic conception of God, that the final product can only be described by the longer word.

Most of the people who are thinking out a real theology for themselves (real because it is their own, and because it is based upon a reasonable conception of God) are re-

garded by the churches as heretics, and are classed as Christian Scientists, Theosophists, Occultists, and so on. These are employed as terms of condemnation, with no intelligent understanding of the ideas they stand for. In this way the ministers and the people banish from their churches a leavening influence which they very much need. Dr. Charles H. Parkhurst, says, "The Church has pretty regularly evinced a suicidal genius for drying up its own resources and feeding upon its own brain."

In characterizing the erroneous teaching of the theological seminaries as the greatest of evils, the question will naturally be asked, "Do you mean to say that it is a greater evil than intemperance?" Yes, for only a pure theology can cope with and overcome the vices of humanity. The most potent factor

in overcoming the drinking habit today is the theology which teaches the infinite power of God as Love, and the unreality or insanity of all carnal or mortal desires which are opposed to Him "in whom we live and move and have our being." In spite of the earnest labors of the best people for half a century in the cause of temperance, the habit of drinking intoxicants is steadily increasing. But real theology goes straight to the root of the evil by lifting the drunkard, the opium-eater, the slave of vice in every form, above the realm of the carnal into that of the spiritual, and behold! the enslaved soul is emancipated.

"Temptations lose their power
When Thou art nigh."

Let us banish the theologicalogianism of the Middle Ages and return to the theology of Jesus Christ.

Chapter X

EVOLUTION AND THE GOLDEN RULE

Prof. Henry Drummond made many valuable contributions to the thought of his time, but none more vital and suggestive than his teaching that beneath the law of the "struggle for life" there is a higher law of "struggle for the life of others," and that the higher law is destined ultimately to overcome and displace the lower law. This brings the Golden Rule into the realm of science. It is seen to be a cosmic principle. It can no more be violated without disastrous results than can the law of gravitation or any other of the so-called natural laws. The instinct of self-preservation is

not wrong. It is divine. But the truth must be recognized that self-protection includes brother-protection. The hand can not say to the foot, "I have no need of thee." No human being can receive an injury or be deprived of his rights without injury to all.

The scientific truth that there is but One Mind, and that we are individualized expressions and reflections of that Mind, is the principle upon which society will be reconstructed, and order, peace, and harmony will take the place of the present discord.

The subject is too vast for discussion in this small volume. It is sufficient to announce the cosmic law, and to call attention to a movement for hastening its recognition and application throughout the world. This movement is known as the Golden Rule Brotherhood.

The Golden Rule Brotherhood consists of the entire human family, for all are made in the image of God, and it is natural for all to love. Hate is a foreign element. It is an intruder. It is, in the soul, what a burglar is in the house. It comes to steal our happiness, and rob us of our peace. The following suggestions are offered as an antidote to its evil influence:

1. Remember that Love, or the Golden Rule, does not mean so much that we are to be *kind* to others as that we are to be *just* to them. Kindness may sometimes seem like condescension, and hence may be rejected, but there is no human being who is not grateful for justice.

2. Denunciation is no part of Love, and never does any good. However indignant we may feel toward any form of wrong or evil doing, denunciation and antagonism will not help

it. Love is the only cure, and Love is irresistible.

Any community that will accept these two principles, and strive to practise them, will gradually become a heaven on earth.

The purpose of the Golden Rule Brotherhood is to promote the spirit and practise of the Law of Love in every possible way. Its most prominent form of effort at the present time is to promote the adoption throughout the world of an annual Golden Rule day on which the words of Jesus, "Whatsoever ye would that men should do to you, do you even so to them" shall be considered in all their ethical bearings. The plan proposed is to have the precept discussed once a year; in the schools on Friday, in the synagogs on Saturday, and in the churches on Sunday.

At a meeting held in Buffalo,

N. Y., August 29, 1901, representing the religious side of the Pan-American Exposition, the following Appeal was sent forth:

An Appeal to All Nations.

We of this assembly, gathered in the name of the Golden Rule Brotherhood from different American States at the Pan-American Exposition in the city of Buffalo, send greeting to the nations and peoples of the earth. A new century is now dawning upon the race. Shall we not cause it to be also the dawning of a new era of world-wide sympathy and fellowship? The Golden Rule, "Do unto others as ye would that they should do unto you," is a precept which applies to all the inhabitants of the earth, irrespective of race or creed. Will you not join us in observing an annual Golden Rule Day as follows, namely, by having the precept discussed once a year, in the schools on Friday, in the syna-

gogs on Saturday, and in the churches on Sunday? The annual days suggested are the first Friday, Saturday and Sunday of December preceding the glad Christmas Day, the day when all hearts are filled with thoughts of peace and good will.

In proportion as people are led to understand and practise the divine law, "Love thy neighbor as thyself," antagonisms will cease, racial and religious prejudice will disappear, war will come to an end, and the nations of the earth will be welded into one common family.

The Golden Rule Brotherhood is not an organization; it is a fraternity of sentiment. All are members of the fraternity who accept the Golden Rule as the law of life, and as a bond of fellowship in the universal brotherhood of man.

A pamphlet has been printed, entitled "The Golden Rule Brother-

hood: Its History and Plans." The price is ten cents, and it may be obtained by addressing "Golden Rule Brotherhood, 51 West 10th Street, New York City."

Chapter XI

EVOLUTION AND THERAPEUTICS

WHAT relation has evolution to the question of health?

It has the closest possible relation, because it involves the question of cause and effect. If the spiritual realm is the realm of causation, then the time will surely come when the spiritual man will take possession of the material man, and banish all discord. Sickness is discord. Jesus, the Supreme Evolutionist, demonstrated the mastery of Spirit over flesh, and gave the law of dominion even to the point of banishing death itself. "Verily I say unto you, he that keepeth my saying shall never taste of death." Human theologies

have had no exegesis for this startling statement. They have simply passed it by.

But evolution has a place for it. In the process of development, as man reaches a continually higher plane of consciousness he is bound at last to reach a stage when he will realize himself as purely spiritual and in no wise material.

But man's growth is both evolutionary and revolutionary. He evolves or develops slowly up to a certain point, and then makes or manifests a transition which in a comparatively short time displaces the old order, and, behold! a new dispensation is begun. Such is the history at the present time. Reasons are given elsewhere to show why it was naturally the work of a woman to do what Mrs. Eddy has done, namely, reveal the law of the transition, and show that the new

order is produced by a change of consciousness. The principle is set forth in two brief quotations from her volume entitled "Miscellaneous Writings."

"Is our consciousness in matter, or in God? Have we any other consciousness than that of Good? If we have, He is saying to us to-day, 'Adam, where art thou?' We are wrong if our consciousness is in sin, sickness, and death. This is the old consciousness" ("Miscellaneous Writings," p. 179).

"A material sense of existence is not the scientific fact of Being; whereas, the spiritual sense of God and His universe is the immortal and the true sense of Being" (p. 186).

Here we have the basis of a perfect system of therapeutics. The first glimmering of an idea in my own mind that Christian Scientists might be right, and that I might be

wrong in opposing them, came in connection with the emphasis they give to two facts: first, that Spirit alone can not possibly be sick, and, second, that matter alone can not possibly be sick. How, then, can sickness result from a combination of the two? The more we think of it the more we must see that such a result is impossible. The only solution is that which is given by Christian Science, that sickness comes from a belief in the reality of matter. When this error is admitted the door is open for every other error that the human mind can invent.

Chapter XII

THE PERSEVERANCE OF THE SAINTS

It is a gratifying characteristic of the process of spiritual knowing that it does not require us to renounce the truths which sustained and inspired our ancestors, but only to give them a broader interpretation. We are not called upon to give up a single blessing or source of comfort. We can not be said to "give up" anything when we only exchange it for something larger and better. No one would complain of being deprived of a dollar if he received five dollars in place of it.

The doctrine called the "perseverance of the saints" is an illustration. The term expresses one of the

essential principles of spiritual life. We must "make our calling and election sure," or we will find that we are neither "called" nor "elected." The words do not describe an arbitrary decree, but a law of life and growth. We are "called" to realize that we are spiritual beings, and we are "elected" to absolute spiritual dominion. But we must manifest this God-given power every day and every moment. "There is no discharge in this war." Against every claim of weakness, against all appearance of power in evil, against every demand of our false material consciousness, we must say a hundred times a day, if necessary, "Get thee behind me, Satan; thou art an offense unto me, for thou savorest not the things that be of God, but those that be of men." These words of Jesus indicate the meaning of the word devil or Satan. Whatever

savors of men, that is, of the mortal or carnal, is evil, and the sum of all carnality or evil is personified as the devil. The carnal mind is a "murderer from the beginning," as Jesus said, "When it speaketh a lie, it speaketh of its own, for it is a liar and the father of it."

The "perseverance of the saints" is perseverance in believing that we *are* saints, that is, that we are one with the Father. We are His children, and "if children, then heirs; heirs of God and joint heirs with Christ." If we are joint heirs with Christ our inheritance includes all that he possessed. There is no escaping this conclusion. Middle-age theology robbed us of our rights by its worm-of-the-dust idea of man. As joint heirs with Christ we can claim all that he claimed. He said, "I and the Father are one." "All that the Father hath is mine." We

can say the same. But we must persevere in saying it, and claim our inheritance against all the influences that strive to rob us of it. We are heirs who are being deprived of our rights. Our Heavenly Father made a will in our favor, and the devil in the form of ignorance, fear, and erroneous teaching is trying to break it. Christ Jesus, our elder brother, is also our lawyer and advocate, and he has promised to be with us always, even to the end of the world—to the end of all that is worldly in us.

It is very important to realize just what our arch-enemy Satan, or error, is trying to accomplish. He, or it, is trying to make us believe that the things of sense are realities, and that happiness can be gained from them. We have an absolutely erroneous idea of values. If God is our Banker, there is but one course for us to pursue. We must know what is His standard

of values, and accept it, and base our lives upon it. We know perfectly well that gold has no value in His thought, and yet we insist upon making it our standard. God's values are all *realities*—love, righteousness, meekness, patience, purity. In the external world, the realm of our material consciousness, these virtues are expressed in acts, and will bear fruit in material blessings to ourselves if we will give these blessings a secondary place in our affections. Jesus only expressed a scientific law when he said that if we would seek the inner things first, the outward things would be added. Laying up treasures in heaven is cultivating the virtues which constitute the spiritual or heavenly life.

If we are trying to lay up treasures in heaven by cultivating these virtues, and prizing them more than we do the things of sense, we may

cast off the last vestige of care and anxiety, and live in an atmosphere of unbroken peace and serenity. The law is as certain as the law of gravitation. If we doubted the power of gravitation or the fixity of its law, and failed to commit ourselves unreservedly to it, we know what the result would be. We would live with a perpetual sense of unrest, never being certain what to expect. But this would not be the fault of gravitation. It would result wholly from our own false ideas. We could get rid of our anxiety in a moment by giving up our distrust, and yielding ourselves to the law of gravitation without reserve or fear. Emerson speaks of "the negligency of trust which carries God with it." The illustration we have just considered helps us to realize the profound significance of his words.

It is true that the difficulty of the

problem is vastly increased by our consciousness of imperfection. We are trying to cultivate the heavenly virtues, but how far we are from succeeding! How, then, can we expect to receive the outward blessings if we obey so imperfectly the inward law?

This is a specious argument of error. Jesus did not teach that our reception of the blessings depends upon our perfection in the virtues, but upon the degree of our faith. "Believe that ye have, and ye shall receive." "According to your faith be it unto you." "All things are possible to him that believeth," etc. Cultivation of the virtues is essential, but there must be a soil of trust or they can not grow. Jesus said, "If a man love me" (and trust is an essential element of love), "he will keep my words; and my Father will love him, and we will come un-

to him, and make our abode with him."

To believe this, to realize it, to know that it must be true if God is infinite, is the one lesson of life. The philosophy can be expressed in a very few words:

We are living in God's spiritual universe where Love reigns supreme, and where exactly the right thing invariably occurs at exactly the right moment. Nothing happens or can happen by chance, for Love is infinite, and governs all things to the smallest particular. Trust is believing this truth and resting upon it. Fear destroys our consciousness of it.

Reading this declaration to a group of friends one of them asked the question "Would you say this in the case of a railway accident?" The answer is that if all people lived absolutely in accordance with the truth expressed in that declaration,

there would be no railway accidents. That there are accidents is a result of the fact that the world is so largely under the dominion of material ways of thinking. We expect accidents, and we get them. This much may be unhesitatingly accepted:

In proportion as we live in accordance with the truth expressed in that declaration we shall be free from accidents. There are no accidents in the spiritual universe to which we belong.

It is indicative of the new order of thought and life that the former question, "Where will you spend eternity?" is now changed to "Where are you spending eternity?"

Chapter XIII

CHRIST THE WINDOW

I am the door.—John vii. 9

CONSERVATIVE Christians who are conscientious in the feeling that they should "earnestly contend for the faith which was once for all delivered unto the saints" (Revised Version) are troubled by the fact that in what is called the "New Theology" or the "New Thought" less emphasis seems to be placed upon Jesus Christ and his redemptive work than in the religious system to which they have been accustomed. Mary's pathetic plaint, "They have taken away my Lord, and I know not where they have laid him," expresses their state of mind.

Their fears are groundless. It is not a *lack* of emphasis, but simply a *change* of emphasis, that is involved in the new order of thought. Attention which was formerly fixed wholly upon his death is now largely devoted to the character and meaning of his life. So far is it from being true that Christ is not in the new theology, he is in it so fully and so vitally that his presence is taken for granted; our gratitude is assuming new forms of expression.

The title of this chapter illustrates the point. When we look through a window at a beautiful landscape, our attention is wholly given to the charm of the view. We rarely think of praising the window, altho we are indebted to it for all the pleasure we are enjoying.

Jesus Christ is the revelation of God to man. He is the medium through which we discern the char-

acter of God and understand His glory and the grandeur of His work. The illustration is not open to criticism, for it is similar to many that he employed concerning himself, in calling himself "the door," "the way," "the vine," etc. The figure is adapted to modern habits of thinking and involves some helpful suggestions. First among these is the truth that we, also, are windows, and are responsible for the amount and quality of light we transmit. Selfishness is opaque, and obscures the light in proportion to our indulgence of it in thought and life. "Self-love is more opaque than a solid body" (Science and Health, page 138).

Jesus was a perfect window because self had no place in his mind. And there is no danger that his personality will become less precious to us by reason of this comparison. We are rather led to study his char-

acter and life more earnestly and with a deeper affection. We look to see how his selflessness was developed and manifested to such a degree that he became a perfect revelation, and could truly say, "He that hath seen me hath seen the Father." And as we find that he "learned obedience through the things which he suffered," we are encouraged and strengthened to meet the trying experiences of life which are essential to our growth.

Chapter XIV

INCIDENTAL QUESTIONS

A COMPREHENSIVE study and unprejudiced consideration of the signs of the times can lead to but one conclusion, namely, that Christian Science, or what it represents—a purely spiritual standard of truth and life—introduces a permanent and not a temporary phase of race-development. The rapid growth of the movement alone would not prove this. But when it is found that the character of its constituency is as remarkable as its size; when it is seen that the teaching appeals to every class of mind—the scientific, the unlearned, the wise, the simple—it becomes evident that idealism or the absolutely spiritual is an expres-

sion of Eternal Truth, and leads mankind to a distinctly higher plane of development.

Many thoughtful people, in the churches and outside of them, are ready to believe this, and are asking the question, "Does the acceptance of this theory necessitate my joining a Christian Science Church?"

My answer to this question is, "In and of itself, no." But when one begins to build his life upon the principle of absolute spirituality, the teaching of the churches more and more fails to satisfy. The dualistic teaching of systematic theology and the refusal of the clergy to accept the principle of healing which was given to the world by the divine Founder of Christianity,—these two elements of erroneous thought in the churches naturally tend to estrange those who accept the spiritual standard.

But the problem of our relation to God is purely individual. The opinion of Mrs. Eddy herself on this subject is given on page 72 of this treatise. Each one must decide the question of relationship to a church or organization from the standpoint of experience and need.

There is a question that is of far more than merely speculative interest which concerns the difference between Christian Science and other historic religious movements.

The distinction between Christian Science and other deeply spiritual movements can always be clearly indicated. The mysticism of Bœhme, Mme. Guyon, and Molinos; the fervor of the Wesleyan revival; the Keswick movement in England, and its American counterpart at Northfield: these reactions against dogmatism, formalism, and ecclesiasticism have always been profoundly

spiritual and transforming. They have helped millions of people to a clearer conception of eternal realities and of their vital relationship to God as a Heavenly Father. But they have all been based upon the anthropomorphic system of thought—upon the idea that God and man are separated, and that a union between them must in some way be created and established. Christian Science alone has brought the message that God and man are essentially and eternally one; that the separation is only in our consciousness, and that Jesus Christ came not to create but to reveal this vital union.

Another question which is now stirring many minds concerns the relation of Christian Science to Mental Science. The distinction between the two is so marked that it can be made clear in a single sentence. Mental Science teaches the

power of mind over matter, but concedes matter as a reality; Christian Science claims that matter is purely subjective—"a creation of mortal thought"; it is as real as we believe it to be, and no more so.

But there are many who are classed as Mental Scientists who also teach the non-reality of matter. So far as they do this they are really Christian Scientists. I know many such, and can bear testimony to the purity of their thought and the spiritual power of their lives. They are unwilling to be called Christian Scientists because the public have associated the term with so much that is false and misleading; so much that is the exact opposite of Christian Science. I think it would be a great blessing to the world if they would frankly acknowledge their position, and give the credit to Mrs. Eddy, which certainly belongs to her

for having revealed the principle of absolute spirituality and the spiritual interpretation of Christ Jesus's teachings and of all the Sacred Scriptures. Truth will never fail to protect itself and those who proclaim it. Questions of personality and organization are secondary and temporary, and will adjust themselves in due time.

Another question is often asked. Does not denying the reality of matter detract from the dignity and value of life's discipline? What meaning and force can there be in the aphorism on page 147, "Opposing experiences are those by which we grow," if we believe matter and evil to be unreal?

I answer this by saying that the most earnest, sane, and consistent spiritual soldiers I meet are those who hold that position. They are also the most faithful and persistent students of the Bible. It must be

remembered that matter and evil are real to the human or mortal consciousness of Christian Scientists as well as to others, and the struggle in overcoming this consciousness is just as severe. The difference lies in the fact that they accept literally and absolutely the teaching of St. Paul, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

The victory to be gained is in realizing this truth. The mortal life is a battle-field to Christian Scientists as it is to all others, but they are taught that it is our privilege not only to believe, but to *know* that "in all these things we are more than conquerors through him that loved us," and to say with absolute confidence, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor

depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." It has been aptly said by one of their teachers, Mr. W. D. McCrackan, "Christian Scientists don't profess to be better than other people, but only to be better than they used to be."

One more question remains to be answered: "What shall I read in order to gain a true understanding of this new movement?"

It would seem that there could be but one answer to this question: "Read the book which created the movement — 'Science and Health with Key to the Scriptures.'" Truly this *is* the answer, and that is the book to read. It is the book that *must* be read, sooner or later. But for the very reason that it is so exhaustive a treatment of the subject, it presents a difficulty to some

minds. It is like a complete text-book of mathematics, if such a volume were possible—including the multiplication table, logarithms, quadratic equations, and conic sections. The principles of Life, Truth, and Love are all in the book, but they must be spiritually discerned. Hence it is a book not to be merely read, but to be studied, and to be studied constantly. We who understand its purpose use it as a *vademecum* for daily consultation. It is not only a source of instruction and enlightenment in itself, but it gives such a clue to the deep spiritual meaning of the Bible, and such a joyous sense of understanding and dominion in reading it, that we return to both volumes again and again as to a perpetual fountain of Truth and Life.

I take pleasure in saying with regard to this treatise of mine, as I did

concerning my previous book, "Spiritual Knowing, or Bible Sunshine," that I could not have written it save for the revelation of Truth which is given in "Science and Health," "Miscellaneous Writings," and other books of Mrs. Eddy. And it is a source of gratification to me that the thoughts presented in my two volumes are (as uniformly testified by many Christian Scientists) in perfect accord with Mrs. Eddy's teachings, and will lead to the reading of her books as the study of simple mathematics leads naturally to the study of higher mathematics. And as we read them we will discern the true philosophy of the "Second Coming." We will find that the Lord of Life—the spiritual Christ—has returned as he promised to do; returned to our consciousness, showing that he never really went away. We will find that the New Jerusalem has de-

scended out of heaven; the Promised Land is ready for our possession. Realizing this, we will not allow either indifference or prejudice to rob us of our divine rights and privileges.

Chapter XV

THE BIBLE AS A SPIRITUAL BOOK

The letter killeth, but the spirit giveth life (*2 Cor. iii. 6*).

THE illumination that comes to the mind by realizing that the Bible is a purely spiritual Book and that it reveals God as a Being of absolute goodness, who always loves and never hates, who always creates and never destroys, is truly wonderful. It is a light that "shineth more and more unto the perfect day." The apparent inconsistency of the passages which seem to contradict this truth is easily accounted for by simply remembering that the sacred Scriptures have come into existence gradually, through many centuries,

and that they are necessarily adapted to the conditions of men in various stages of development.

In addition to that thought, if we will substitute the distinction of Truth and error for the former contrast of good and evil, all difficulties will vanish as we learn to apply the test. The limitations of this small volume do not allow an extended treatment of this most important subject. I can only suggest it and ask the reader to study the 118th Psalm with this thought in mind. We have no right to hate and destroy our human enemies, but we can and must hate and destroy the errors that "compass us about like bees." They will be "quenched as the fire of thorns" when we realize that God, who is infinite and ever-present Love, is on our side. In the Revised Version the word "mercy" is rendered "loving-kindness."

PSALM CXVIII.

1 O give thanks unto the LORD, for he is good: because his mercy [loving-kindness] endureth for ever.

2 Let Israel now say, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them now that fear the LORD say, that his mercy endureth for ever.

5 I called upon the LORD in distress; the LORD answered me, and set me in a large place.

6 The LORD is on my side; I will not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

8 It is better to trust in the LORD than to put confidence in man.

9 It is better to trust in the LORD than to put confidence in princes.

10 All nations compassed me about: but in the name of the LORD will I destroy them.

11 They compassed me about; yea, they

compassed me about: but in the name of the LORD I will destroy them.

12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

13 Thou hast thrust sore at me that I might fall: but the LORD helped me.

14 The LORD is my strength and song, and is become my salvation.

15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath chastened me sore: but he hath not given me over unto death.

19 Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

20 This gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone which the builders refused is become the head stone of the corner.

23 This is the LORD's doing; it is marvelous in our eyes.

24 This is the day which the LORD hath made; we will rejoice and be glad in it.

25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

29 O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

WAITING

They that wait on the Lord shall renew their strength (Isa. xl. 31).

Serene I fold my hands and wait,
Nor care for wind nor tide nor sea,
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark away,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years,
My heart shall reap where it has sown,
And gather up its fruit of tears.

The stars come nightly to the sky,
The tidal wave unto the sea,
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

Serene I fold my hands and wait,
Nor care for wind nor tide nor sea,
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

—*John Burroughs.*

HELPS BY THE WAY

[NOTE.—The following quotations are copied from my commonplace book, and I am unable in some cases to give the name of the author.—T. F. S.]

In hope of eternal life, which God that can not lie, promised before the world began.—Titus i. 2.

Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—Isa. xli. 10.

My bark is wafted on by breath divine;
A Hand is on the helm other than mine.
—Dean of Canterbury.

I girded thee, tho thou hast not known me.—Isa. xxv. 5.

His never-failing providence ordereth all things in heaven and earth.—Episcopal Prayer-Book.

I am conscious that I live: let him prove who can that I shall die.—Thomas R. Slicer.

When friends do vexing things, it enables us to find out whether we love them or love ourselves.

In all nature there's no blemish but the mind;
Naught can be called deformed save the unkind. —Shakespeare.

The kingdom of happiness is within you.

We can not sow a fear and reap a joy.—T. F. S.

He only earns his freedom and existence who daily conquers them anew.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.—Psalm xxxii. 8.

My mind is myself. To take care of myself is to take care of my mind.—Plato.

Help me to realize and manifest Thy love, and to see all things spiritually as Thou seest them.—T. F. S.

The fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings.—Shakespeare.

We must get rid of all thought of self before we can gain peace or happiness.—Emerson.

Each victory gained is a victory forever. Death does not differ at all from life.—Thales, 640 B.C.

The Lord is my light and my salvation whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?—Psalm xxvii. 1.

It is only as a man puts off from himself all external support and stands alone that I see him to be strong, and to prevail.—Emerson.

Now, at this moment, is the accepted time. If we can not be contented and happy now, the next hour can not make us so. Time is not an express messenger to bring us blessings we have not earned.—T. F. S.

The day of the Lord is near in the valley of decision.—Joel iii. 14.

No one can acquire for another—not one.
No one can grow for another—not one.
—Whitman.

. . . All who joy would win
Must share it; happiness was born a twin.
—Byron.

Happiness in God is our first duty.—T. F. S.

On earth there is nothing great but man. In man there is nothing great but mind.—Kant.

The word "reciprocity" expresses the sum of social obligation.—Confucius.

Trust God absolutely, and universal harmony will surround you at all times.

Let not Moses and the prophets speak to me, but speak Thou, O God!—Thomas à Kempis.

Thank God for *every* experience. Gratitude changes a material misfortune to a spiritual blessing, and this, in turn, brings material blessings.—T. F. S.

There is but one Cause. A king is not a cause; he is only an instrument.—T. F. S.

God's outflow is my income.—T. F. S.

O Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps.—Jer. x. 23.

Go boldly. Go serenely. Go augustly. What can withstand thee then?—Browning.

As long as you hold your own soul serene, no storm on earth can shake you.

Cease ye from man, whose breath is in his nostrils.—Isa. ii. 22.

I will not yield to error. The greatest error is to doubt God.—T. F. S.

Seek nothing. Fortune seeketh thee.—Emerson.

Every moment is lost that is yielded to anxiety.

By overcoming we become sons of God.

He that feeds men serveth few;
He serves all who dares be true.
—Emerson.

To be wise we must first learn to be happy.

Do thou hold thy tongue for one day. On the morrow see how much clearer are thy purposes and duties.—Carlyle.

We should become as conscious of the presence of God (Love) within as of the atmosphere without.—T. F. S.

I am filled with all the fulness of God.

I am one with God. I have no will but His.

Believing that we have is the secret of receiving.

Joy is the grace we say to God.

The only fatal mistake is the mistake of giving up.

The broad-minded see the truth in all religions. The narrow-minded see only the differences.—Chinese saying.

He who ceases to become better ceases to be good.—Cromwell.

The great man is he who knows that the spiritual will conquer.—Emerson.

The trivial round, the daily task,
Will give us much we ought to ask;
Room to deny ourselves, a road
To bring us daily nearer God.

—Faber.

The strong man alone can wait. The weak man gives up.

Those who do not see the best in other people's beliefs can not see the best in their own.—T. F. S.

Opposing experiences are those by which we grow.

True wisdom is knowing our oneness with God.

Whatever is wrong can not be eternal; whatever is right can not be impossible.

It is our duty to seek success—the success of the other man.—W. H. Parmenter.

There is but one heresy—belief in the possibility of our being separated from God.

There is but one true orthodoxy—realizing our oneness with God and our fellow men as revealed and demonstrated by Jesus Christ.—T. F. S.

Sayings of Jesus.

If ye continue in my word, then are ye my disciples indeed. And ye shall know the Truth, and the Truth shall make you free.—John viii. 31, 32.

Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.—Matt. vi. 33.

I am the way, the truth, and the life; no man cometh unto the Father but by me.—John xiv. 6.

BY THE SAME AUTHOR

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